

# UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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IN the death of Abraham Firth, of Boston, the Humane Society has lost one of its most efficient workers, and our poor relations, the dumb animals, a most constant friend. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

A CORRESPONDENT sends us these suggestive sentences found in a recently printed sermon of Professor Swing's: "From isolated minds come the wide widening circle of reform.—Our better age is the result of this old detachment of the few from the many and then the silent lifting up of the million to the new level."

THE *Scandinavia*, of this city, combined its May and June issues in a double number. Nearly one-half the number is given to an interesting article on "Minneapolis and her Scandinavian Population." It will surprise many to see how large and active an element these people make in this growing city of the Northwest. Among the portraits of prominent representatives we are glad to see that of our poet-preacher, Kristofer Janson. The article is the first of a series on "The Newer Scandinavia."

It is refreshing to turn from discussions about creeds and fellowship to consider some wholesome work which merges creeds into deeds, and translates thoughts into acts. To read the appeal of General Marshall in behalf of the Indians in this issue will help along just such a transition. Much has been said of late of the need of theological definiteness where money is involved, and the improprieties of Unitarian organizations using money, except for distinctively Unitarian ends, but to us it seems that the American Unitarian Association has never been more directly in the line of its religious commission than when it has helped the Freedmen through the African Methodist Church; fostered secular schools in the South

through Doctor Mayo's ministry of education; used the instrumentalities of the Brahmo Somaj of India in improving the condition of the women of India; and in teaching the Utes on our western frontier how to bake bread and build houses under the tutorship of Trask, the Danforths, the Bonds, and others. General Marshall shows us how this work may now be continued. Would you vitalize our Unitarian ranks with new zeal and higher trust, then let all hands take hold and help General Armstrong in his work. Let the subscriptions be hurried on to him.

WE hear through the columns of the *Register* of seven girls in the Vincennes (Ind.) high school declining graduation honors because the school board persisted in granting the same to a colored class-mate, and still there are those who think that there is danger of saying too much about fellowship, that there is breadth and toleration enough in the world. Oh, how slowly comes the kingdom of untrammelled fellowship! How mean and narrow, how cold and faithless must the Christianity of Christendom yet seem to the all-loving Father of all souls!

THE minister of a leading church in one of our Western cities recently announced from his pulpit with considerable flourish of trumpets that "prayers and pew-rents are due in this church in hot weather as during the rest of the year", and that he would be found in his pulpit as usual through the summer. We commend to him, and to others like him, the following sensible words from the *North-western Christian Advocate*: "If you do not intend to take a vacation this summer, stay at home, do your work, and let your brother pastors' motives alone. We are good-naturedly vexed with one who repeats the old rant about 'Satan never being tired,' and says 'Satan never takes a vacation.' It is not best to close up churches, but we do heartily defend ministerial vacations in summer in behalf of the grip in winter sermons. Men are worn out more by monotony than by work. If you are strong and full of courage and do not care for a vacation this year, all right; but do not hasten to pocket cheap applause at the expense of your tired pastoral brother who must rest or die, or rest or 'go lame' for the rest of the year." H.

LET's give it up,—that *Rev.* which makes a parson blush, or ought to, each time he is introduced by it, or when he reads the tag upon an envelope or writes it to a friend. For address-purposes it is a convenient tag,—like a dog's collar. But to wear a *gem* for tag degrades the wearer. Besides, all such titles worn, parade the supposed reverence of other people for oneself,—unless, indeed, it only parades an heirloom reverence which other people's grandfathers felt for one's own professional grandfather. If it be said, "The *Rev.* is for your *work* and not for yourself," still the minister may well dislike the title which separates him from every earnest man or woman who certainly shares that work with him and often beats him at it. As we write the tag ourselves on letters nowadays, it drops so small from our pen, that, if the postman reads it out aloud, we fear our friend becomes the Very Little Reverend, or the Hardly Reverend, So and So! Why not keep the title *real*, a sort of heart's "degree" which the people, as a great



university, confers and presses on those, and only those, who by long and faithful service unto white hairs in holy work. have won it well? And yet, as if to justify our other thought, it was just such a worker, having earned the title well, who wrote and read at the recent annual meeting of the A. U. A. the following lines,—had he changed the order of the last two names, his own would make the rhyme.

"I like the Quakers—like 'Friend John, Friend James'.  
I think, with them, all titles empty names.  
I read my Bible, and could never see  
It spoke of 'Reverend Paul' or 'John, D. D.'  
I fancy I can hear their calm rebuke,  
If they had heard us say 'St. Mark,' 'St. Luke.' "

G.

WE wonder how many of our readers can sympathize with an editor who receives in a private letter a copy of an unpublished poem, the most charming of rondeaus, and realizes that there is just a little too much in it that is personal to the author, and that therefore it must not be published. Happily we can at least give voice to our feelings in these lines, written by the same author for a similar occasion:

Lo, now we will cast ashes on our head,  
And sit us down in sackcloth in the dust,  
For there are times (alas, it must be said!)  
*Noblesse Oblige*—though the heart should—bust!

A GENUINELY thought-inspiring book is Vernon Lee's "Baldwin", just issued by Roberts Brothers. We hope to review it at an early day, and meanwhile we give our readers this passage to think over:

"I wish some one would write a book now about the reverse of Don Quixote, about a good and kind and helpful man who is made unjust, unkind and useless by his habit of seeing windmills where there are real giants, and coarse peasants where there are really princesses. The history of that man, absurd though it may seem as a whole, would yet be, in its part, the history of some little bit of the life of all of us, a bit which might be amusing enough to novelists of the old school, but is sad enough, I think, in all conscience, when we look back upon it in ourselves."

RECENT inquiry was made at our office for some home school for boys, where manual training was introduced as a systematic element in the education of the pupil. Since that time we have received the circular of the Allen Home School at Northborough, Mass. This school is especially planned to fit boys for the higher institutions of technology. A laboratory and a workshop form a part of the establishment. This school is situated near the home-stead of Doctor Allen of blessed Unitarian memory, and is in charge of one of the several sons who have made themselves famous as masters in teaching. Perhaps no other family in America have taught as many boys as this Allen family. We are glad to call attention to this school for the benefit of past and prospective inquirers.

THE *Interior* gives a column editorial to "The Crisis of the American Board"—"that grand old missionary institution." The leaven of a more liberal theology has been at work. The summary of doctrine once put to the candidates for missionary service became objectionable to the followers of the "new" orthodoxy. When the board, therefore, put questions equivalent to this earlier summary, and rejected some candidates who were "uncertain about the Scriptures, the atonement and the consequences of sin," according to the *Interior*, it "precipitated the storm that now sends spray over the top of the old light-house." The *Interior* has little sympathy with the attitude of the *Christian Union* in this matter. It thus pursues the "new-departurists" with the lash of its merciless logic:

"Dr. Alden and the board think it necessary to send the gospel of Christ to the heathen for their conversion and salvation. The new departurists do not think so, and therefore cannot be instinct with zeal for this work. The fact which will not down, and which can-

not be put down, in the minds of the new departurists is that foreign missions are a mistake. The heathen will have the gospel presented to them under much more favorable conditions for its acceptance after they are dead. They will then be freed from the passions of the flesh and will have preachers who may be expected to be better posted than the average missionary in the body of clay. But if the gospel be presented to them in this life, according to the new view, that shuts them out from the better opportunities afforded for its acceptance in the next. The Chinaman who has the privilege of Christian communion with the Americans on the Pacific coast will be shut out of the church in Hades, while the genuine heathen of the Hoang Ho will be let in. Secretary Alden is therefore fighting for the life of the American Board when he defends the doctrines which gave it existence, and which are the active forces of its vital economy."

H.

OUR eastern Sunday-school society continues fruitful of good works. The last year's series of lessons, "Teachings of Jesus", can now be bought, cloth-bound, in one volume for 40 cents. And next year's series is announced as lessons on "Lives and Deeds". The first part by C. F. Dole on Characters from early Hebrew story, to be ready Sept. 1; the second and third parts by H. G. Spaulding, to cover the rest of the Old and the New Testament. As these three parts are called "Vol. I., Bible Characters", we infer, and hope, that "Lives and Deeds" *extra-biblical* will follow. For younger children a new series of "New Testament Parables", illustrated by pictures and stories, by Mrs. E. C. Wilson, will be ready Sept. 1; and later, by the same lady, "Gospel Scenes and Characters", this too illustrated.

A FRIEND reminds us that were it possible for us to see the higher religion that makes itself manifest in the inner life of our government, both national and state, we would take renewed courage, and find abundant evidence that the coming civilization is not only religious but devoutly liberal in its religiousness, and instances as an illustration of this fact the formal dedication of the Supreme Court rooms in the new State House in Des Moines, Iowa, a few weeks ago, at which Judge Miller of the Supreme Bench of the United States, Chief Justice Austin Adams of Dubuque, and Judge George Wright of Des Moines, all spoke memorable words. All three of these jurists are Unitarians; they voiced with prophetic words the coming civilization, and yet the records of firemen's tournaments, horse races and base ball matches crowded out of our newspaper columns the report of this and many similar meetings.

THE elevation of the laboring classes must come in great measure through workingmen themselves. Without denying the injustice to which they are subject, we can recognize that the principal force making toward an establishment of their rights must emanate from themselves. And this personal energy indubitably exists. Justice demands that there be a change—therefore the change must be, and therefore the present victims will themselves be the main instruments in its realization. Is there any faith that can doubt this? Aside from the interposition of the intermediate agents, who, in all resolutions, are leaders of the right, while not properly part of either one of contending classes, there never has been any lifting force that did not exist in the wronged persons themselves. It cannot be otherwise, as we see the conditions under which the race thrives, and workingmen cannot too soon come to the issue full-armed.

H. L. T.

ONE of the distinguishing principles of the Brattle Street Church, Boston, and which was such an offence to the other churches as to cost it their fellowship, and compel it to look to England for a minister, was its refusal from the first to require of its members a public confession of their religious experience. Some general subscription to the creed or private recommendation of the minister was all that was necessary. This is remarkable when we think that the church was organized before the year 1700. "We assume not ourselves to impose upon any a public relation



of their experiences", ran the declaration. This polity was wholly in the interest of an enlargement of religious fellowship. And when fifty years later (1750) it led to the dismissal of Edwards from the church of Northampton, we can see how far this new liberalism had gone. It was then centered about the use of the Lord's Supper. The council found the church occupying the position of "walls all down"; since "persons, if they have competency of knowledge and are of blameless life, may be admitted to the Lord's table, although they make no such profession". Any one who looks into the religious literature of that day will find no end of deprecation of such "lax practice". There was "decay of piety", "softening down the truth" of Calvinism, "corruption of doctrine" by "silent and specious" defection. Edwards said that Arminianism was gaining. "Multitudes of souls are fatally deluded about themselves and their own state." "*Deism and atheism are promoted.*" In his farewell sermon he reminds the church that many of them were "much alarmed with the apprehension of the danger of the prevailing of these corrupt principles near sixteen years ago. But the danger then was small in comparison of what appears now. These doctrines, at this day, are much more prevalent than they were then; the progress they have made in the land, within these seven years", is most alarming and "threaten the spiritual and eternal ruin of the people".

L.

FOR thirty-one years the Unitarians of America have kept one missionary, only one, among those whom Christians still bulk together as "the Heathen", one faithful man holding to his high purpose in Calcutta, *tenax propositi*. His name has been Charles Dall, and he has just died at his post. His purpose there in India has been much the same that it would have been had he remained a minister in America, namely, to convert souls to that higher life which is not named from the geography nor yet from the dictionary of religions. We doubt if he called those whom he helped his "converts", or ever reckoned up the cost per soul of making them, as a recent missionary computation does, a Baptist convert costing \$64.25 a head; a Methodist, \$117.91; a Presbyterian, \$231.94; a Congregationalist, \$248.14. His work was largely with the young, and with them through schools. Last year the five or six hundred pupils at his schools joined with past graduates to celebrate his seventieth birthday. Only a few days ago a card came to us from him, which, in its way, points out what sort of man is needed to carry on his work. He was acknowledging the receipt of some *Unity Mission* tracts, the three containing selections from Channing, Parker and Martineau, and Emerson's "Divinity School Address," and writes:—

CALCUTTA, June 11, 1886.

Dear Brother: Heartily I thank you for four pamphlets of "Our Four Great Masters." There is a large and increasing demand in all the cities of India for just such reading, both from whites and yellow men. English education, which is spreading and spreading among these 250,000,000, knocks old Hinduism to splinters and leaves a *tabula rasa* for us to write God's will and wisdom on. Surely we have some pity for mental and moral starvation? God be with you and us and guide us into the best way of meeting these tears of longing and cries of despair. Our best missionary to India now will be a young, cheery, *tenax propositi* colporteur. Many wish for Unitarian books and papers, and would gladly pay for them. Poor me! I'm so flooded with pen-work in and out of my seven schools, etc., that I can't do justice to this demand. Your agent to India needs only to speak English. Railways make traveling cheap. Can't you connect the wires?

DALL.

We would like to connect the wires more than ever now. Who will help us send 500 copies each of the Channing, Parker, Emerson, Martineau pamphlets to India? And who there will receive them, now that he has gone? And who be raised up there or here to go about as "young and cheery colporteur"?

G.

"ONE cannot stand and lie before the altar of one's own soul", is a sentence worth quoting from a private letter.

## RELIGIOUS INSTRUCTION AND TEXT-BOOKS.

In an article in a recent issue of the *Christian Union*, upon ethical and religious instruction in our colleges, Professor Nicholas M. Butler, of Columbia college, presents some interesting facts as to the kind and amount of instruction now given in these subjects, in twenty-one fairly representative colleges in this country and Canada. The colleges included in Professor Butler's examination are Amherst, Bowdoin, Brown, California, Columbia, Cornell (Ithaca), Dalhousie, Harvard, Johns Hopkins, Kansas, McGill, Michigan, New Jersey, Pennsylvania, Union, Vassar, Virginia, Washington and Lee, Wellesley, Wisconsin and Yale. The facts as stated by Professor Butler were obtained directly from the catalogues of the institutions mentioned, and, allowing, of course, for the tendency of college officials to indulge in rhetorical expressions when describing the advantages of their respective schools, are doubtless exact and trustworthy enough for the purpose in view. Professor Butler notes that only one of the twenty-one representative colleges—Columbia—offers no instruction whatever in ethics, natural religion or the evidences of Christianity; that at eight of these colleges—Amherst, Bowdoin, Brown, Kansas, New Jersey, Wisconsin, Vassar and Yale—the ethical and religious instruction is given either wholly or in part by the president—a statement that is now no longer true of Yale, and after the coming academic year will not be true of the University of Wisconsin; that Amherst, Harvard and New Jersey each have two or more instructors in ethics; that the personal reputation of the various professors, as well as the text-books used, is evidence that the dominant ethical instruction is Christian; and that if Christianity is "attacked" at all, it certainly is in no more than one of all the courses enumerated.

But while Professor Butler finds cause for thankfulness in the fact that philosophy receives as much attention as it does in our leading colleges, he makes two merited criticisms upon the courses in philosophy as they now exist. In the first place the "Bible" is not accorded the place it deserves. "If it were nothing more", says Professor Butler, "it is pre-eminently the religious classic, and as such should be carefully studied and explained. \* \* There is no reason why a man should go out of college with a better knowledge of the "Iliad", the "Æneid", the "Divine Comedy", "Hamlet", or "Faust" than he has of the "Bible". His second criticism is that ethics should have a more prominent and independent place than it now has. "Not only the history of ethical theories should be taught, but the psychology of ethics; the fundamental bases of ethics, practical ethics, and the nation as an ethical unit should not be passed over." On both these points we regard Professor Butler's views as eminently wise and sound. The neglect of the "Bible" as a class-book by our teachers of ethics and literature, and even, though to a less extent, by teachers of history, we have always regarded as a piece of unqualified folly, unjustified if in a measure explained by the objections made to its use by those who cannot accept it as the "word of God" in the narrow sense in which that claim is sometimes set up for it. As long as the book is worshipped as a fetish by any school of Christians, so long will every attempt they may make to introduce it as a manual for religious instruction be regarded with well founded suspicion by the whole number of those in whose estimation the "Bible" and all other books stand or fall by their own merits. Whatever his theological belief may be, it is the high privilege of the teacher of philosophy and literature to refer to the "Bible" as a storehouse of ethical truth and a model of literary expression.

C. D.

THE *Union Signal* of last week contains a delightfully practical paper, a prize essay on "Keeping the Boys at Home in the Evening". We cordially commend it to the attention of all perplexed mothers who are not sure how to do it.



## Contributed Articles.

## VERSES.

## UNSTAINED LIGHT.

If history could but write itself  
And have no laws except its own,  
It would illumine the by-gone times  
With light which never yet has shone ;  
And 'mid the glamour cast by priests  
And arguments of guilty kings,  
We yet from cause might see effects,  
And trace our rivers to their springs.

When will this dismal abbey burst  
In which we've been so long restrained,  
And where the light which heaven sheds  
Can reach us only faint and stained,  
Where gorgeous goblins seem to flit  
Along the distant gloomy nave ?  
Oh ! who will rend these aged walls  
And show the light we hourly crave ?

## ON THE HEIGHTS.

On the heights of thought and feeling  
The spirit findeth its repose :  
Only there let us be kneeling,—  
The world below consists of shows.

## THE SPIRIT'S CREED.

There are those who ask for measure,  
For truth that's bottled, canned or dried ;  
But they forget the spirit's treasure  
Must to spirit be allied.

The spirit's creed has not been written,  
And cannot be by human pen ;  
You can count the stars of heaven,  
Not the hopes and fears of men.

## THE UNDEEDED DOMAIN.

Surveyor's lines have marked the earth  
Almost, it seems from pole to pole,  
And deeds of parchment cover it,  
Whereby it's granted, bargained, sold.

But there is yet a bright domain  
Whose title deeds no lawyers draw,  
Nor parties litigate in court,  
Alleging some pretended flaw.

That bright domain is beauty's realm,  
As boundless as the human soul :  
He owns the most who sees the most,  
And each may own from pole to pole.

DUBUQUE, IOWA.

AUSTIN ADAMS.

## OUR INDIAN INDUSTRIAL SCHOOL IN MONTANA.

When the American Unitarian Association entered at New Year's upon "Southern and Indian Education" as a branch of its work, one of the chief objects had in view was the establishment of an Industrial School for Indian Children on one of the reservations wherever the best opening could be found. It was hoped that this school might be established among the Utes, which tribe, under the "peace policy" of President Grant, had been placed under the care of this association. The failure of the government to fulfill its treaty pledges to provide school-houses for the tribe, and their repeated removals to new reservations, had baffled all efforts in their behalf at that time. Rev. H. F. Bond, who had been appointed Indian Agent under that policy, and who, with his wife, had become much interested in the welfare of the tribe, was sent out last April with instructions to open the school in the Ute reservation if he could do so with any prospect of success. If the case was

hopeless, he was to proceed to the Crow reservation in Montana, where the association had been urged to establish the school.

Mr. Bond found the Utes bitterly opposed to schools or any other form of the white man's civilization. The agent was utterly hopeless of their improvement and indisposed to co-operate with Mr. Bond in any efforts in their behalf. An application, however, was made to the Indian Bureau for the temporary use of the empty school-house at the agency, where the experiment of a good industrial school might be tried,—the application was fruitless, and Mr. Bond reluctantly abandoned the hope of doing anything for the Utes. At the Crow reservation, however, to which he next proceeded in accordance with instructions, he found a very different state of affairs. The Crows were taking up land along the Yellowstone and Big Horn rivers, building their cabins and attempting to farm, though they knew little about it, and needed instruction. They were anxious for schools for their children. The agent cordially welcomed the prospect of a school, and promised his co-operation. The country along the rivers was well adapted for farming and the rest for grazing. A location every way suitable was selected, and the plans for school buildings to accommodate thirty Indian pupils of both sexes, with teachers and employees, was made, which have been approved by the Committee of the A. U. A. in charge of the Southern and Indian Educational Work. The approval of the Indian Bureau and a contract to pay a certain sum annually for the support and education of thirty Indian pupils will doubtless be given. The funds alone are now wanting for the work to be at once entered upon. Three thousand dollars are needed for the buildings, furniture, etc., and two thousand dollars more for the teachers and employees and to meet expenses already incurred. Five thousand dollars in all. It was hoped when Mr. Bond left Boston that the location of the school would be decided on in time to make an appeal to the churches before the summer vacation, but the delay caused by the fruitless journey to Utah and by the heavy snows in the mountains which blocked the roads made this impossible. It is, however, important that funds be raised at once, that the buildings may be ready for occupancy before the long Montana winter sets in. Mr. and Mrs. Bond are on the ground anxious to commence operations. We ask for contributions *now*, to establish this important work, which we have faith to believe will be gladly sustained by the churches when once in operation.

That the Indians can be educated and civilized and fitted for the duties of American citizenship has been fully shown. Other denominations have for years been engaged in large educational and missionary enterprises among them with great success. We are late in entering upon the work. Let us therefore push it with the more energy and zeal.

J. F. B. MARSHALL.

25 BEACON STREET, BOSTON, July 20.

## THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

The session held July 15-21 was a memorable one in the annals of the conference. The proceedings have been much more fully reported by the associated press than ever before, so that we do not need to give a synopsis of the subjects and speakers. To catch the spirit of the conference, and preserve it in words for UNITY readers, is what we should dearly love to accomplish. Never before was the spirit of charity so marked in any conference we have attended. Speakers and hearers were so attuned to harmony ; the plans for the amelioration of the race—both those reported as in successful operation and those proposed—were so grand and helpful, that it seemed now and then as if the kingdom of heaven had verily come upon earth. The height of the conference was reached in the debate on the Immigration Committee's report. The speakers were a Jewish Rabbi, a Catholic Bishop, a Unitarian, and a Presbyterian layman, all immigrants them-



selves; and an Episcopal Bishop, a Doctor of Divinity of some Protestant communion, and a Presbyterian minister, all native to the soil.

The paper was written by a son of the Puritans from Massachusetts, and severely censured the importation of paupers and defectives. The speakers generally agreed that absolute incapables should not be received, although a very pathetic plea was made, that when we take the strength of the old-world we should, in all fairness, allow some of its weakness to come also.

Yet not the debate, but the manner and tone of it, was the beautiful thing; and the respect and reverence for each other displayed by the speakers, differing as they did in creed, race, and past history, identical only in loyal citizenship to the United States and desire to help humanity, had an effect upon the listeners not often attained. And when the Episcopal bishop, with a face of saintly serenity and sweetness, and a voice of such full, rich tone and measure, such vibratory power and penetration that our hearts stood still that we might not lose an accent, spoke with warmth of the magnificent results attained by his brother the Catholic Bishop, among the poor and rude population of an Irish immigrant settlement near his home, in the cause of temperance, prudence and good living, it seemed, indeed, as a speaker said, that we were worshipping in the "Church of the Divine Fragments"—that the fragments of the Universal Church of God were united in this conference, where Jew and Agnostic, Catholic and Puritan, meet on a common level of desire to benefit humanity. Another season there was of almost equal power and feeling.

The report on preventive work among children had been received, and the kindergartens, kitchen gardens, day nurseries, etc., discussed. Then the original kitchen-gardener came to the tribune, and told, in a simple, easy, conversational way, how she began and why, what the singing and the marching, the decorated brooms, and the music, all mean, and again our hearts were lifted, and we seemed to see blue sky amidst the dark clouds of ignorance and vice of our crowded city courts and alleys. Hope entered every breast, and those of us engaged in the work of caring for waifs and strays before they have fallen into vice and become criminals, were exhilarated and strengthened.

The Nebraska people sent word by a noble delegation, "Come over and help us." They said, we are a young State; we have our asylums, our penitentiaries, our institutions yet to build; we want to learn by your experience; we want your knowledge to guide us, that we may *form* aright, and not need to *re-form* in other years. We want not only our delegates to have this knowledge, but our people to know and appreciate it. And the conference said: "We will come next year." So next year we go to Omaha.

W. ALEX. JOHNSON.

CHICAGO.

## THE LIFE OF MY SOUL.

### CHAPTER IV.

Naturally the want of union between the sentiment of religion and my theology led to doubt. One might settle down to a contentedness with this separation, but I was not allowed rest in such a paradise. There must be a union of my thought on the things about religion and religion itself, which was the life of my life. Duty had taken up a large place in my thought, I could not therefore stifle the questions which presented themselves. And one of the first questions was not about eternal punishment, for that never had a large place in my thought, but about Jesus. What place had the belief in him as a savior, who died for me, in my life? Was there any real connection between the blood of Jesus, in the theological sense, and my religious life? These, or rather this, for they are one, was the question. Any light others might have was acceptable, but this was a matter I must settle for myself. It was not a question now of theology, but of life, of my life. And the deeper I went into myself the less I found of any real connection between the blood of Jesus and my

endeavors in right living, my longings for perfection, my strivings to give strength and fullness to the god-life in me. Having found there no connection between the center of evangelical theology and the center of my life, for me there was an end to that theology. There was no need that I pore over theological discussions pro and con, the question was settled for me in my life. The theology of my early manhood became a fiction. It was a sad moment. It was a bitter experience. For with this central point gone, all that was distinctively evangelical went too. I found myself surrounded by ruins—that which I had fancied a temple of truth and beauty, having been touched by a question from out the depths of my life, fell about me, and I felt myself in the midst of a rubbish heap, at least it was thus it then seemed to me. How I mourned for my old Christ; where had they placed him? No Bible was left for me. It lost meaning. Not only had it no warmth, but I felt it had no light. How hollow the church seemed! How alone I fancied I stood—an outcast! I read Channing and Norton, but they seemed to halt and falter. Their half way position seemed a lack of insight—and possibly a lack of boldness. In my haste I wronged them. Out into the open sea I sailed, seemingly without chart or compass. All was doubt save that God is. My life still went out to Him amid darkness and sorrow. Was there no certainty, no hope, no word from God to man, no Savior, no divine power lifting us heavenward? Was all a blank? It seemed very much so.

A. W.

## A LETTER TO THE CHURCHES.

BRETHREN OF THE WESTERN CONFERENCE: It becomes our duty, as the body entrusted by you with the care of the Conference interests, to announce that several ministers and laymen, heretofore acting with the Conference, have formed a new society to be known as the Western Unitarian Association; its basis to be that of the American Unitarian Association, and its purpose to co-operate with that body in its western missionary work, without itself receiving or disbursing money. Its constitution and the names of officers and directors have been officially announced. The purpose is to encourage our churches to transfer their usual contributions from the treasury of the Western Conference to that of the American Unitarian Association, whose western representative and agent the new society hopes to be; and thus to reduce your Western Conference to the position of a talking body deprived of all executive functions.

The cause of this action is the resolution which was passed by our Conference at its recent meeting in Cincinnati. The resolution reads as follows:

"Resolved, That the Western Unitarian Conference bases its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth and righteousness and love in the world."

Our brothers feel that by extending this wide welcome to our fellowship without referring in the welcome to any doctrinal belief or name, however great and dear to us, even to the names "Christianity" and "God", our Conference has placed itself on non-religious ground and crippled all its possibilities for good. Hence they organize their new association.

In view of this protest and of the wide discussion east and west to which the Cincinnati action has led, your directors wish to indicate the meaning and bearing of the resolution there adopted, as they understand it. In our judgment that resolution has not changed in the least the practical aims of the Conference, nor is it likely to do so in the future. It also leaves the beliefs of the Conference what they were before, unrevised and undiminished. Theists are theists still, Christians are Christians still; and it is well known, and known by none better than our brothers, that there are few among us, men or women, who surrender either name. In truth, we think that both of these names have deepened in significance and value among us these last ten years,—years of more religious



life and more missionary earnestness than any previous years in our Western history. But—and partly in consequence of this deepening faith—the resolution distinctly means that Western Unitarianism, so far as represented by the majority at the Cincinnati conference, does not refuse to fellowship any person of approved character and good works who is drawn to us in spirit, but may not share in all our deep beliefs. The resolution means that we neither wish, nor feel we have a right, to give our Unitarianism bounds that will exclude those who worship God in spirit and in truth and in their life, whether they worship him in name or not. The resolution means that if such a man, be he layman or minister, eager to establish truth and righteousness and love in the world, comes to our gates, sees us worship, hears us at prayer, listens to our spoken faiths, and says, "Let me join you; my purpose is your purpose, though my faith is not wholly your faith," he shall be welcome, welcome unreservedly. The resolution means that we would rather take the consequences in the world's eyes of accepting, than the consequences in our own souls, and in that man's, of rejecting him. It means that we think our part is to look to God, not men, in such a matter; that we will organize Unitarianism, but not at the cost of spirituality, lest it cease to be a movement and become a sect; and that, therefore, as Unitarians, we esteem it our best missionary success to set the higher standard of religious faith and liberty and fellowship before men, even if men at first have nothing for that standard but misunderstanding and rejection,—all they had for the ideals of Jesus! The resolution means that we believe to do this and, if necessary, suffer for it, is Christianity, in the sense of Christ-likeness, is living faith in God. This is what in our judgment the Cincinnati resolution means.

And inasmuch as the resolution means this to your Directors, we commend it to your careful judgment. If at first thought it seem dangerous, we ask you to give it second thought and face the central questions it involves until the answers in your mind grow clear and sure. And be it, of course, remembered that the resolution in Cincinnati binds the Conference no longer than the Conference desires; that the whole matter is as open to reconsideration as it was to first consideration.

Meanwhile we commend to your remembrance the common laws of comradeship—patience with each other's minds, trust all around, and slow, warm-hearted judgment. We would remind you of many a Conference greeting that has made less lonely our church-life on the frontiers,—and with few exceptions our churches still are frontier churches with lonely duties to perform. We remind you of the growing hopes of service we have cherished these late years, as we have learned to join hands more closely in our state conferences and our headquarters work. We are very small,—too small to break, Brethren. As broken pieces of the Western Conference we shall help high causes in the west far less than if we stay together. And we are too much *alike* to break! Our thoughts, our faiths, our ideals, our worships, all our methods, are too closely the same to break. We cannot succeed in parting, if we would.

Let us do a nobler thing,—stand together! Let discussion go on to clear our judgments; it is a noble theme,—What are the *essentials* of Unitarianism? and will take us among the deep things of the Spirit. And let us make this year our best for spiritual life inside our churches and for earnest work around them. This year let *Real Givnig for our Faith* begin among us! Let us do things we have never done before! Our poverty is in our western hearts and wills, and not in western purses. First, before all, keep up the old activities at our Chicago headquarters; call on our Western Secretary for much work, and enable him to do the work. Our western center must be live and strong, if we are ever going to have a western circumference broad. And next, let that which has hitherto been done occasionally by a few, become a custom with all our western churches,—the sending of an annual contribution

however small, to our mother-conference, the American Unitarian Association, in recognition of our larger fellowship and to keep strong the household bond. And then build up the State Conferences.

In the fellowship of faith and service, sincerely yours,

D. L. SHOREY, <i>President</i> ,	S. S. HUNTING,
J. R. EFFINGER, <i>Secretary</i> ,	C. J. K. JONES,
JAS. B. GALLOWAY, <i>Treasurer</i> ,	J. LL. JONES,
HORACE H. BADGER,	A. M. JUDY,
J. V. BLAKE,	J. C. LEARNED,
W. C. GANNETT,	MRS. A. B. MCMAHAN,
F. L. HOSMER,	

*Directors of the Western Unitarian Conference.*

UNITARIAN HEADQUARTERS, 175 Dearborn Street, Chicago, Ill.

July 27, 1886.

## Correspondence.

EDITOR OF UNITY:—It seems to me that nothing is gained by calling names, and the editor of the *Unitarian* is adding nothing to the dignity of that honored name by calling the Western Conference "*non-theistic*" and then declaring that he does not call it *atheistic*. The distinction does not show difference enough to dispute about. That conference cannot be separated from the persons who composed it, acting as delegates. I was not there but have made myself acquainted with the action there taken which has awakened opposition. The editor of the *Unitarian* speaks of the "*theistic period*" of the Western Conference. It is either *theistic* or *atheistic*. We either believe in God or we do not. That editor knows that if the conference were in a position to avow the belief of its members in the being of God, there would be but one side. It is a slander to say these things. I know what is said about the conference as an organization and the persons of the conference. This distinction is too thin to satisfy. If the majority of that conference meant to say they rejected God as a matter of belief, they would be *non-theistic* or *atheistic*. If they declared that they would not accept any theological basis, but would still hold the conference as the business agent of the churches, even if the word God was in the resolution rejected; or the word Christian was in another resolution voted down—the conference did not vote itself either *non-theistic* or *non-Christian*. The conference simply voted against all theological tests of fellowship, and then accepted an ethical resolution as the basis of the fellowship of the conference. While approving the conference, we hold our theism and that the God-idea is the root and inspiration of any true system of ethics. As all the persons who voted for that resolution are theists, and the question of the belief or non-belief in God was not up, where is the *honesty* of calling the conference *non-theistic*? We resent this calling of names.

S. S. HUNTING.

DES MOINES, IOWA, July 24.

## The Study Table.

July. (Through the Year with the Poets.) Edited by Oscar Fay Adams. Boston: D. Lothrop & Co.

High midsummer has come, midsummer, mute  
Of song but rich to scent and sight.  
The sun is high in heaven, the skies are bright  
And full of blessedness.

With these lines from Lewis Morris's "The Ode of Life," opens the seventh number of this unique series of volumes; lines winning and appropriate, if not equally true of every part even of our own country. Mr. Adams, in a preface which, in our judgment, adds but little to the volume, and was chiefly worth writing for the purpose of giving due credit to the authors and publishers who have contributed to the successful presentation of the subject, claims for the collection nothing "exhaustive," but "a fairly complete picture of midsummer"; wherein we think he has correctly estimated his work. The Index of Authors (in



which, by the way, but one error is noticeable—the statement that Paul H. Hayne was born in “1831,” instead of 1830), is followed by eight lines, on a separate page, from Robert Herrick, graciously yielding the palm to July, past all three preceding “sweet months”. We are sorry to be unable to single out those poems in “July” which are most worthy of attention; it must suffice, to indicate the general character of all, the extent and variety of authorship, and the proportion of foreign and American authorship in the representation.

There is large variety of thought, as well as of form of expression here; reflections and fancies of different degrees of delicacy and poeticality and fitness, but many of the most charming kind—serious and humorous—in half of the fancy forms, and about all of the staid and common forms, in use. One hundred and thirteen authors are named, of whom fifty-four are foreigners, fifty-nine Americans; besides whom three anonymous authors are represented. It is pleasant to see a few names in the “Index of Authors” which have not appeared in that connection in previous issues. The publishers are keeping up their part of the work, except that they have left gilt off the top of this number.

E. R. C.

*Alden's Cyclopaedia of Universal Literature.* Vol. II. Arthur—Bonardo. Vol. III. Boileau—Byron. New York: John B. Alden. 1886. Price, per volume, 60 cents.

The general plan and the mechanical execution of this work are all that could be desired. It will comprise, when finished, we should judge, from fifteen to twenty volumes like the two before us, of nearly five hundred pages each. These two contain articles upon 111 and 86 authors respectively, nearly every article being followed by at least one specimen of the author's style. The biographical matter is in the type of this paragraph, and the selections in a slightly smaller type. These are made usually with good judgment, though in some instances, notably in the case of Robert Browning, whose “Pied Piper” and “Herve Riel” are made to do duty, a lack of familiarity with the author's works is shown. The compiler, who, by the way, is anonymous, usually shows his wisdom by refraining from criticism.

C. H. K.

*That Dreadful Boy.* By Kate Tannatt Woods. Boston: DeWolf, Fiske & Co. Chicago: A. C. McClurg & Co. \$1.00.

Some years ago the only child whose doings were thought worth chronicling, was one pale, studious, preternaturally wise and grave, whose “priggishness” and lack of vitality made the inevitably early death seem a mercy. Now the tide sets in the other direction. “That Dreadful Boy” is a book aiming to show how the inherent mischievousness and restlessness of childhood may be quite compatible with manly courage, honesty and obedience to duty. Its hero, full of healthy life and energy, natural even when misdirected, is just such a boy as many mistaken mothers sorrow over for want of what one of the characters calls “patience and a blind eye”.

## The Some.

### SCHOLARSHIP AND ETHICS.

“Oh, dear!” said a child petulantly, when, at her asking, her mother was helping to work out some of her first examples in arithmetic. “Don't talk so much about *why* it is this way or that; just tell me whether to add or subtract, and then I can get my examples done quick and be off. I don't expect to understand them any way.”

“If you want to know anything about your lesson, you must understand the principles and know *why* you add or subtract, else you cannot judge for yourself when to apply these methods in other examples.”

“I don't care anything about *understanding principles*,” (with high scorn) “I want to get my *examples done*” (virtuously) “and ready to hand in. Teacher said we must

have them in by ten o'clock, and I shan't have time if you *don't hurry*”!!

“Then we will just work out this one example so that you understand it thoroughly enough to hold it in your thought and explain it, and you can say honestly that this was all you could work out in the time you had.”

“Oh, you make me so nervous! Mamma dear, do hurry and tell me how to do it.”

“I think you do seem too nervous just now to put your mind to it understandingly, so perhaps it would be better to wait a little, until you are more quiet, and do something else first. Come out in the garden a moment. I will not have my child turned into one of those ready-made scholars who can rattle off her lesson without knowing or caring anything what it means, or how much it costs to bring out the results she is so carelessly setting forth. The question with me is not how many examples you can hand in, but how well you understand those which you do have ready. If you want my help, you must take what I find it right to give; if you don't like my kind of help, you are quite at liberty to work out your lesson by yourself. I have a plenty else to do.”

“I didn't mean to be rude, mamma! I will try to understand, and not to be nervous,—now I'm ready.”

Coming to it in this new state of mind it was surprising how many more examples found their solution than had been expected. Aiming at the principles involved, the examples rolled off the end of the pencil with comparative ease and rapidity. Seeking not to get *just so much done* as the eye could bound, no matter how dishonestly those shallow results were produced, but rather holding fast to the *integrity of the work*, however little was accomplished, real results grew naturally from the larger, more comprehensive effort; and the child learned a moral principle which, with faithful practice, makes great lives. Set quantity of work above quality, and the apparent gain will prove largely a nominal one; to be made real, it must be *regained*. Set quality of work above quantity and what is reached is a truthful gain.

E. T. L.

### THE FELLOWSHIP OF GOOD-WILL.

Italian girl with fagots

Tied in bundle rising tall

Behind your head's gay kerchief,—

'Tis your pretty figure small

Makes complete the charm of all

'Neath this sky of blue.

We have no words in common,—

Dusky, bright-faced girl and I,—

By which to show our interest

As we pass each other by;

Only speech of lip and eye

'Neath your sky so blue.

This sunny region made you;

I come from a northern land;

To me you're in the picture

Made by mountains, rocks and sand,

Mediterranean strand,

And this sky of blue.

How can I help but greet you?

So I nod and give a smile;

Then you too smile in answer,

And your dark eyes shine the while.

Seem you friend, though many a mile

From your sky so blue.

My home beyond the Atlantic;

And I'm now a friend to you.

For good-will breaks down barriers

Even when its signs are few;

All hearts may its wonders view

'Neath one sky of blue.

HARRIET S. TOLMAN.

BOSTON.



## UNITY AND THE UNIVERSITY.

*Editors, Jenkin Lloyd Jones, David Ulter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champlin, Horace L. Traubel, Celia P. Woolley, Emma Endicott Mearns, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.*

*\*\*The subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents. The date on the address label indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. Subscribers are requested to note the expiration of their subscriptions and send in their renewals without waiting for bills. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO., 175 Dearborn street, Chicago.*

*\*\*With an increasing circulation among the most desirable class of readers, UNITY AND THE UNIVERSITY offers an excellent medium for remunerative advertising. Only a limited space is allowed for advertisements, and no objectionable advertisements are taken at any price. Cuts and heavy display will be admitted only on the second and the two last pages, not on the front page or in the body of the paper. Rate per line, agate measure, 10 cents, reading notices 20 cents per agate line for space occupied. Advertisers outside Chicago can make contracts by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York city.*

### Notes from the Field.

**The Concord School.**—The platform of the Concord School of Philosophy can, this year, vie in freedom with that of the Free Religious Association. It has heard the lecture of the reverend Brother Azarias, president of Rock Hill College, Md., whose view of the "Divine Comedy" is that of the Roman Catholic. The lecturer was not himself able to be present, having been summoned to Paris at the very moment, by his brotherhood, and the lecture was read by S. J. Emery, of Concord, who now presides at the school. The paper was entitled, "The Spiritual Sense of the Divina Commedia." The Italian period in which Dante lived was reviewed, and it was seen to be not the gross and warring age we think of it, but one in which there was a united faith among men, when one song was on the lips, one ritual was repeated, and men held the life of the hereafter as an ever-present certainty. "The time spirit was religion." Wherever the Roman Catholic religion flourished it was identical with morality. This seems to be a strange view, and yet history does record that the state of Italy at that time was more prosperous than that of any other nation. The peasantry lived in comfort, cultivating the open country, and taking little or no part in the strife of the higher classes. The large vineyards, excellent pastures and thriving cornfields were seen everywhere. The cities, too, had an appearance of opulence and luxury. Handsome stone buildings, bridges, aqueducts, fountains, adorned them, and the shops displayed rich products brought from the east by the enterprising merchants. Yet history also records great immorality in high places, hypocrisy and greed amongst the priesthood, and Dante could never have written his stern invectives if religion had not too often been a false showing instead of a vital and true. Yet it is only natural that a devout Romanist should see in the times when his religion was pre-eminent, more to rejoice over than now, when hundreds of sects opposed are winning believers away from the true church. Dante's great mastery is in his spiritual sense which underlies the poem. His desire is to raise men from the wretchedness of sin up to life and joy. As man has free will, he receives through divine justice according to his deserts. Yet, although the poet dwells with an intensity never elsewhere equaled, upon the terrible blight the soul receives through sin, he chants the breaking of those bonds of sin, and the passing of the children of God into

the glorious realms of light. Hence the poem is one of hope. It sings the release of the soul from sin and death, its emancipation and endless victory. The poem abounds in speculation, but always for the purpose that man by knowing more may do more. Right-knowing, and thence right-doing. This is the idea that pervades the "Commedia",—knowledge of one's duties towards one's self, towards one's neighbor, towards God; insight into the relation and co-ordination of those duties through philosophy and theology; power coming through such knowledge aided by prayer and grace, and the help of the unseen world. Dante saw no truth not caught from the divine intelligence, no good not born of love, no beauty apart from morality which is the outcome of law. His is the highest Christian philosophy, for it is his doctrine that love is the parent of all things, from the heavens, with their radiant spirits, down to the least, most fleeting of earthly existences. If it has ever been given to the human mind to behold back of sign and symbol the essence and relation of things, it has been given to Dante. As he penetrated to the source of things, so were shown to him the secret springs of man's actions on the earth,—love perverted, in the case of the sinner, love rightly-directed, where there is righteousness.

—Doctor Bartol's lecture on Dante's Tropes, in some respects, presented a contrast to the above. He considered the poet a pessimist whose life was darkened by gloomy thoughts, and whose mind dwelt more upon the retribution of the wicked than the happiness of the redeemed. How different from Goethe, who took life easy and let off sinners easily. Goethe could not be made to hate vice, while so eager was Dante to see justice meted out "he begged to be allowed the privilege of seeing sinners dipped in hotter flames!" Goethe's great poem ends with salvation, Dante's with black despair. Dante had a heart on fire with passions, and had he continued a soldier he might have devastated Europe like Napoleon. But he escaped from the actual to the ideal, and instead of the prowess of the sword, he gave us the workings of his powerful imagination. Like forms in amber are his imperishable tropes; they were the rich yields of his tree of life. A trope is the transforming of an idea from its literal meaning into a spiritual one. His are wholly Dantean. His hell, purgatory, heaven, are his own. There are no others like them. He defied all science, fact, law. Hell is his masterpiece. DeFoe's record of the great London plague is not more graphic nor minute. "But", said the good Doctor, "hell cannot be such as Dante painted. He gave the sinner no show at all. Had he written Paradise Lost, he would never have let the rebellious angels go on so far. Under his decree Prometheus would have been chained forever. I have no patience with the man who believes in Dante's hell. He did more to render lasting the dogma of doom than any man who ever lived."

—Doctor Bartol, as usual, was favored by a large audience. One could not but note in this, as in the former lecture, how the speaker's estimate is influenced by his individual views. It is an excellent opportunity for the student to hear these varying reports concerning a great world-poet. If he be wise, he will accept no one as conclusive, but will use what he hears as a material towards some time in the future building up an individual opinion.

—Mention was made in a recent UNITY of the good that could be done if the summer schools of philosophy would announce their topics so that classes of study could be formed. The Concord school has always announced its topics for the ensuing year at the close of each season, but, so far as I know, a class in the study of the "Divine Comedy" at Malden, Mass., has been the only one with the definite intention of the mem-

bers to avail themselves of the lectures. Of course there may have been many others. In this class a comprehensive paper upon each canto was prepared, each canto was read aloud, and a general discussion of each was held. The lesson was limited to three cantos. Before the class was formed very few were acquainted with the Dantean literature. The members found more stimulus in trying to seek out the poet's meanings than to read what the different writers had to say of them. It has been a real pleasure to find that many conclusions they had come to coincided with those offered by some of the speakers at the school.

A. M. G.

### Western Unitarian Association.

We have received an official circular announcing the result of a meeting held in Chicago June 21, 1886, by Messrs. Galvin, Milsted, Sunderland, Snyder, Jennings, Bixby, Walkley and five Chicago laymen, three from the Church of the Messiah, and two from Unity church, at which an organization of this name was perfected, to be officered by the gentlemen present, and thirteen others named by them. Its professed purpose is to "co-operate with the American Unitarian Association in its Western work." The office of general secretary was left unfilled, and since the A. U. A. at its recent meeting has decided not to appoint a Western agent, there seems to be no practical work at hand for the new association except what is probably the real cause of its being, viz.: An effort to separate those who, as it seems to us, ought to stand together, to draw a line where no real line exists, to check what seems to us spiritual growth, to divert energies that were gradually being precipitated in prophetic directions, to retard that enthusiasm for unity, co-operation and faith, of which at best we have none too much. Our word of reply to this organization is found in connection with those of others in the circular letter printed elsewhere, signed by two-thirds of the officers of the Western Unitarian Conference, a part of whose duty has always been to "co-operate with the Western Unitarian Association in its Western work", a duty which it has not been disloyal to in the past, and a duty which we believe it is competent to do in the future. We commend to the careful study of all those who have been interested in recent discussions the letter referred to. Special copies for distribution can be obtained by addressing the secretary, J. R. Effinger, at the Western Unitarian headquarters, 175 Dearborn street, Chicago.

**Wisconsin.**—The missionary activities of Wisconsin always flourish in vacation time. Mr. Forbush keeps his pulpit open at Milwaukee. Arrangements have been made for six Sunday's preaching at Kenosha by Messrs. Gannett, Jones and Simmons. Large audiences greeted Mr. Gannett on the 18th, and Mr. Jones on the 25th. Mr. Gannett speaks again on the 1st, Mr. Jones probably on the 8th of August, and Mr. Simmons early in September. A Grove Meeting is arranged for at Cooksville for July 31st and August 1st, at which Messrs. Blake, Jones and others are expected. A summer session of the Wisconsin Conference is to be held at Arcadia August 13, 14 and 15. The Grove Meeting and dedication of the new Unity chapel at Helena will take place about the same time.

**Vanishing Ministers.**—Things begin to grow quiet at head-quarters; the calm is interrupted now and then by a minister flitting towards the obscurity that is to give him rest. Enoch Powell, of Topeka, stopped to shake hands as he was hurrying to his boyhood home across the water in England. F. L. Hosmer, of Cleveland, spent a few days with us, but he found us making too hard work of our vacation, so he exchanged Chicago play for Cleveland work, finding the latter for the time being the more restful of the two. Mr. Snyder, of St. Louis, left with us a joke or two en route for Geneva Lake. Charles A. Allen,



of New Orleans, is placidly enjoying the cold weather of this northern climate. Mr. Milsted preached his last sermon for the season last Sunday, and started forthwith for Alaska via San Francisco. Secretary Effinger is girding himself for his autumn work at Bloomington, and what makes a still greater change at headquarters "E. T. L." our indispensable home keeper at 175 Dearborn street, and editor of our home department in UNITY, has gone for needed respite where the salt sea breezes blow. The senior editor employs his vacation leisure just now with the last things to do on the new churches that are being pushed to completion for his Wisconsin and Chicago parishes, a couple of Grove Meetings, and some little odd jobs besides.

**Boston Notes.**—It is thought that the present teachers in Rev. C. H. A. Dall's India mission churches will be able to carry on for the present his schools and services. But how much we need another leader there! During the past year Brother Dall has been asking piteously for a competent colleague.

—Never was there such a dearth of Unitarian ministers in Boston as now—so many in Europe and at our seashore. Yet the needs of our churches are fully met. Our families are out of town as well, and our union services are scantily attended.

—The great Unitarian grove meeting for New England at Weirs, N. H., has commenced enthusiastically. If it does not come quite up to the western camp-meetings it is yet an annual source of inspiration to many isolated parishes and to their pastors.

—Our public library lost only five volumes during the past year, due jointly to the thoughtfulness of young and old book-takers and to the good management of librarians. Missing books are chased by a careful method. —Field preaching is permitted by our city authorities in tents on the "common" and on a vacant lot on a side street. E. R. B.

## Announcements.

### BUILDING FUND

OF ALL SOULS CHURCH, CHICAGO.

Amount previously acknowledged.....\$9,973.64  
Amount received July 21 to July 28 inclusive:

#### ALL SOULS FUND.

William Perry.....\$30.00  
A. M. Cheatham.....5.50

#### UNITY FUND.

Z. G. Simmons, Kenosha, Wis. (additional)...\$100.00  
\$10,109.14

Just about a year ago the senior editor of UNITY took his hat in his hand and asked for \$10,000. A little more persistently than he might wish he has kept the hat going until at last it comes in with the full TEN THOUSAND subscribed. This when all paid will about accomplish the original promise to complete the church and parsonage out of debt. The parish has already raised over \$1,500 towards the furnishing fund which, before the completion of the building, it is hoped will reach the maximum asked for of \$2,500. The above acknowledgment releases our friend, W. C. G., from his guarantee, and all asked for is received. But it has cost the undersigned some \$300 personal expense, in the way of postage, printing and clerk hire, to secure the same. Any friends wishing to share with him this expense will find their contributions added to this building fund receipt. But to the many friends we give now a HEARTY THANK YOU, and we hope to occupy the new home for the first time on the first Sunday in September.

J. L. J.

## Are You Going to New Orleans or Florida?

If so, you can go via the MONON ROUTE via Louisville or Cincinnati, and see the Mammoth Cave, Nashville, Blount Springs, Birmingham, Montgomery, Mobile, and the Gulf coast for the same money that will take you through the dreary, uninhabited Mississippi swamps; we are confident you cannot select a line to the South enjoying half the advantages that are possessed by the MONON ROUTE and its Southern connections.

No one should think of going South without visiting the Mammoth Cave, the great natural wonder of this continent. So much has been written of this world-famous wonder, that it is impossible to say anything new in regard to it—it cannot be described; its caverns must be explored, its darkness felt, its beauties seen, to be appreciated or realized. It is the greatest natural curiosity—Niagara not excepted—and he whose expectations are not satisfied by its marvelous avenues, domes and starry grottos must either be a fool or a demi-god. From Mobile to New Orleans (141 miles) the ride along the Gulf coast is alone worth the entire cost of the whole trip. In full sight of the Gulf all the way, past Ocean Springs, Mississippi City, Pass Christian, Bay St. Louis, and Beauvoir, the home of Jeff Davis.

When you decide to go South make up your mind to travel over the line that passes through the best country and gives you the best places to stop over. This is emphatically the MONON ROUTE, in connection with the Louisville and Nashville and the Cincinnati Southern Railways, Pullman Palace Sleepers, Palace Coaches, double daily trains. The best to Cincinnati, Louisville, New Orleans or Florida. For full information, descriptive books, pamphlets, etc., address E. O. McCORMICK, General Northern Passenger Agent Monon Route, 122 East Randolph street, Chicago, or Wm. S. BALDWIN, General Passenger Agent, 183 Dearborn Street, Chicago.

REV. DAVID UTTER may be addressed while on his tour through England and Europe, in care of the American Exchange, 449 Strand, London, as all mail will be forwarded from that point.

### BOOKS RECEIVED.

Baldwin: being Dialogues on Views and Aspirations. By Vernon Lee. Boston, Roberts Brothers. Cloth, pp. 375.....\$2.00  
Hamlet. By William Shakespeare. (Cassell's National Library.) Paper, pp. 192.....\$0.10  
Thirty-second Annual Report of the Superintendent of Public Instruction of the State of New York. Albany: Weed, Parsons & Co. Cloth, pp. 623.  
Little Chapters for Little Folk. London Sunday-school Association, Essex Hall, Strand. Boards, pp. 64.  
A Book of Services and Prayers for Sunday-schools. Compiled by Dendy Agate. London: Sunday-school Association, Essex Hall, Strand. Cloth, pp. 32.  
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